Ambiyaa (Alaihis-Salaam)

and

Sahabah (Radhaillahu-anhu)

in Maududi's sight.

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Do you appreciate how significant the position of Risalaat (prophethood and apostleship) is?. Are you enlightened how exquisite the status and stature of Nabuwwat (prophethood) is?

"Any such interpretation which is not deserving of the venerated status of any Nabi (prophet) is not permissible".

The very own splendid example of Rasullulah (Sallallahu alayhi wasallam) is our guide in this matter.Through the entire treasures of ahadith not a single word will be found which is in any way derogatory to the status of any Nabi. But Maududi Sahib's pen, even after entering the sacred sanctuary of Risalaat (prophethood), remains unacquainted to respect the Ambiyaa (Alaihis-Salaam).Very informally and casually he says:

(1) **"The example of Moosa (Alaihis-Salaam) is like that of a hasty conqueror who, without stabilising his authority, surges ahead, while revolt spreads like fire behind in the conquered territories".**

(Tarjumaanul Qur'an Vol. 29 No. 4 P.5 Urdu).

(2) **Hadhrat Dawood (Alaihis-Salaam) became influenced by the common customs of the Israelites (Jewish Society) of his time and requested Auriya for a divorce."**

(Tafheemaat, Past 2 P.42 2nd Edition Urdu).

(3) **"There was some interference of sensual desires in the act of Dawood (Alaihis-Salaam). It had also some relation with the improper use of authoritative power and it was such an act which did not suit any sovereign wishing to rule with justice".**

(Tafheemaat Qur'an - Vol. 4 Surah Saad P. 327 - Urdu).

(4) While mentioning Nooh (Alaihis-Salaam) he writes:

"Many a time, a dignified personality like a prophet also, becomes, in some delicate phycological matter,overcome by human weaknesses for some time .... But when Almighty Allaah warns him that to regard the son who rejected the truth and supported falsehood is yours, merely because he is your descendant, is an un-Islamic sentiment of ignorant people, then he becomes of his sentiments and retreats to the mode of thought which Islaam demands".

(Tafheemal Qur'an - Vol. 2 P. 344 3rd Edition).

(5) Regard the sayings of Sayyidina Yusuf (Alaihis-Salaam):

"Make me a custodian of the (Egyptian) exchequer"

Maududi Sahib says:

"This was not a demand to be the Minister of Finance only, as some people understand, this was not a demand of the ministerial office of finance only, but a demand for dictatorship. As a result this position which Sayyidina Yusuf (Alaihis-Salaam) got is almost the same which Mussolini enjoyed in Italy those days".

(Tafheemaat - Part 2 P 122 5th Edition).

(6) **"Sayyidina Yunus (Alaihis-Salaam) fell short in executing the duties of Prophethood. He had most probably become impatient also and abandoned his abode aforetime".**

Possibly, according to Maududi Sahib and his eulogists, in words such as:

a. Hasty conqueror;
b. Due to sensual desires;
c. Improper use of power of authority;
d. Overpowered by human weaknesses;
e. Prey on ignorant sentiments;
f. Deficiencies in the execution of the duties of prophethood;
g. But a demand for dictatorship?

there lies no importance or denegration,and therefore,considers the usage of such words regarding the Ambiyaa (Alaihis-Salaam) as proper-Let us consider,firstly,if similar words are used for Maududi's own person then won't they be offensive to him or any of his eulogists? For example, if it be said that Maududi is a dictator, he is enslaved to his carnal desires, he is subdued by barbaric sentiments, he misuses his power of authority, and he has failed in discharging his duties, and so on.Then I think that none of Maududi's devotees will be prepared to tolerate "*these accusations*". If these words are not worthy of Maududi's personal dignity, but a diminution of Maududi and are words of disrespect, then justly say, are such words befitting and apt for the pious, pure, infallible Ambiyaa (Alaihis-Salaam).

Listen to one more passage of the same style concerning Hadhrat Adam (Alaihis-Salaam):-

"Here that human weakness should be understood which Adam (Alaihis-Salaam) made manifest. In short, an instant urge, which arose under the effect of Satanic inducement had cast a shadow of forgetfulness over him, no sooner had the grasp of self restraint weakened, that he landed from the lofty plain of obedience onto the humiliating grounds of transgression".

(Tafheemal Qur'an - Vol 3 p.133.)

If the distinguished name of Sayyidina Adam (Alaihis-Salaam) be omitted from this passage and Maududi's name be written in it's place, then my estimation is that there will be lamentations in his circle and a disturbance in Pakistan in his circle. From this it is proven that this sentence is not suitable at all but in fact it is transparent impudence and disrespect.

Another example of it (Maududi's vile pen) is a passage regarding *"The Mothers of the Believers"*.

"They had become to a greater degree intrepid against Nabi (SallAllaahu alayhi wasallam) and started to be impudent".

(Haft Rauzah - Asia Lahore)

Maududi has mentioned the above sentence concerning the wives of Nabi (SallAllaahu alayhi wasallam) but I consider it more audacious against the reverence of Nabi (SallAllaahu alayhi wasallam) himself than his wives.

This much is manifest that neither is the wife of Maududi more cultured than the Mothers of the faithful (Radhaillahu-anhu) nor is Maududi himself more sanctified than Nabi (SallAllaahu alayhi wasallam). Now if any of Maududi's devotees happens to say that Maududi's wife is impudent to Maududi, then surely Maududi will sense degradation and vilification in these words. Why are these words then not considered disrespectectful for the wives of Nabi (SAW) ?.

In brief, do the literary masterpieces which have flown from the pen of Maududi regarding the Nabi (SallAllaahu alayhi wasallam) fall in the category of impudence or not? One measure of judgement then is that if these same wordings are considered disrespectful to Maududi and they can cause his devotees aggravation, then he should accept that they are equal to Nabi (SallAllaahu alayhi wasallam) and a cause of heartbreak to his followers.
A second standard is, that if these sentences are used in Urdu then what did the people whose mother tongue is Urdu comprehend from it?. After being scrutinised on these two standards, the decision reached that these sentences are more unquestionably insubordinate, then Maududi should not persist on their usage, but repent from them, because the slightest impoliteness regarding the Ambiyaa (Alaihis-Salaam), is a sign of the divestment of Imman.
After the Ambiyaa (Alaihis-Salaam) the most blessed group of humanity is that of the Noble Sahabahah (companions) (Radhaillahu-anhu), especially the four rightly guided Kulafa.Their status is a purgatory one between the Ambiyaa (Alaihis-Salaam) and their followers. Therefore, whatever has flown from the pen of Maududi in *"Tajdeed wa ahaya wa deen", "Khilaafaat wa Moolukiyiat" and "Tafhimul - Qur'an"* concerning the oppressed Khalifs, Sayyidina Uthman (Radhaillahu-anhu) Hadhrat Ali (Radhaillahu-anhu), Hadhrat Talha (Radhaillahu-anhu), Hadhrat Zubair (Radhaillahu-anhu), Hadhrat Ayesha (Radhaillahu-anhu), Hadhrat Muawiya (Radhaillahu-anhu), Hadhrat Abu-Moosa Ashary (Radhaillahu-anhu), Hadhrat Amr ibn - al'aas (Radhaillahu-anhu), Hadhrat Utbah (Radhaillahu-anhu) and other companions (Radhaillahu-anhu) - and Maududi is adamant on it being correct - I consider it pure schism and confirmation of his SHITE beliefs. I have reached this conclusion, after reading these writings of Maududi, that the way he is unacquainted with the position of Nabuwat, similarly is his knowledge of the exalted position of the Sahabaha very scanty.

If Maududi only remembered one sentence of Sheikh Ahmed Sirdindi (Radhaillahu-anhu) Revivalist of the Second Millennium: - **no Saint can reach the rank and status of a companion (Sahabahi) because Uwais Qarni despite his exulted status, did not enjoy the company of Nabi (SallAllaahu alayhi wasallam), he cannot obtain the position of the lowest Sahabahi (companion).**

A person inquired from Abdullah bin Mubarak (Radhaillahu-anhu) as to which of the two, Hadhrat Muawiya (Radhaillahu-anhu) or Hadhrat Umar bin Abdul Azziz (Radhaillahu-anhu) is more excellent.

He replied thus:

> ***"The dust which entered the nostril of Hadhrat Muawiya (Radhaillahu-anhu) nose while in the company of Nabi (SallAllaahu alayhi wasallam) is also greater than Umar Abdul Azziz by several degrees".***

A highly refined point I consider necessary to mention here is that the honour which the Noble Companions have acquired due to their association with, and their companionship of, Nabi (SallAllaahu alayhi wasallam) cannot be contested by the entire Ummahs good deeds put together.Just ponder, can the entire Ummah's prayers put together be equal to only 2 rakaats of Nabi (SallAllaahu alayhi wasallam) prayer in which the Noble Companions had the good fortune of participated. If in response to the call of Nabi (SallAllaahu alayhi wasallam) any companion had given one kilo barley in the path of Allaah Ta'ala which is granted acceptance, can subsequent followers gain this honour even if they are to spend gold equivalent to a mountain in weight?

ESTIMATE ACCORDINGLY OTHER VIRTUOUS DEEDS ON THIS SCALE.

An honour greater than that of companionship. which the companions enjoyed was that they had the privilege of being the students of the school of Nabawwat, whose guide and tutor was Hadhrat Muhammad (SallAllaahu alayhi wasallam) himself, whose curriculum was prepared there, where the inmates of Jannat (Heaven), the angels, dwell, whose education was being supervised directly by divine revelation and whose examinations the Knower of the unknown took.

After their tuition, had been tried from all angles, Almighty Allaah granted to them the degree of ***"Allaah is pleased with them and they (the Sahaba companions) are pleased with Him"***, and entrusted to them the responsibility of the guidance and instructions of the entire humanity and adorned the throne of :***"you all are the best of the ummats (nation) evolved for mankind"*** for them. If you would reflect, it would be known to you that besides the pious Ambiyaa (Alaihis-Salaam), only the Sahaba are such whose education took place under the direct supervision of divine revelation and Almighty Allaah awarded personally to them the Testimonial of Excellence.

MAUDUDI SAHIB AND THE PRETENCE OF HISTORY

The disciples of Maududi cajole their hearts by saying that whatever Maududi has written, he wrote with reference from history, and it is a masterpiece of his pen that he has connected scattered historical facts and compiled a consistent history.

With due respect I will submit in their presence that this assumption of theirs is erroneous for numerous reasons:

Firstly, neither is Maududi's crafty masterpiece historical evidence, nor is it a proper, correct, portrayal of the Noble Companions, but rather a fable tainted by Maududi's mental fantasies and delusions. Fiction writing, novel writing has become a literary test of the day. In fact, it has become a present day tendency.

Maududi's of disposition has composed a fabrication named "Khilaafaat wa Maolukiat" on the Noble Sahaba (Radhaillahu-anhu) which has no real existence in the factual world.

If any Sahabahi (Radhaillahu-anhu) would have been alive today, he would have surely complained of Maududi's pen in the language of Sheikh Saadi:

"He laughed and said, this is not my picture put the pen is in the enemy's hand".

If Maududi held the Sahaba (Radhaillahu-anhu) in some admiration he would not have made their venerated personalities characters of his fiction story after the explicit pronouncements of the Qur'an:-

"He (Allaah Ta'ala) is pleased with them and they (the Sahabahi) are pleased with Him."

Secondly: In Europe the task of mutilating genuine personalities of Islaam and disfiguring their biographies and conduct is being carried out most cunningly and many Zionist orientilist are engaged in this task. They,too, in the very same way gather scattered historical data according to their self presumption to form an imaginary photo and make the world believe that they are forwarding historical facts without adulteration of the slightest prejudice. But contrary to this verbal claim of theirs they camouflage historical facts which are acknowledged universally. They misinterpret, simple straight forward matters, they exaggerate unduly and turn mustard seeds into mountains, and present them, fully colouring it with additions with good or ill sense, but their bigotry and enmity for Islaam cannot be hidden.

We cannot even envisage that any such person who believes in Allaah Ta'ala and His Rasul (SallAllaahu alayhi wasallam) will exactly follow in the footsteps of the orientilist.But unfortunately, Maududi's book, "Khilaafat wa Muulekiyat" is styled in this identical technique.The reader thinks that Maududi is gathering historical facts, but he is not aware what Maududi is selecting from history and what he is discarding or what he is eliminating and adding from his side.

In summary,despite the way the orientilist remain incompetent of hiding their malady of animosity towards Islaam,the like of it becomes obvious in Maududi's oriental masterpiece,which notwithstanding a thousand formalities, cannot conceal hatred for Sahaba (Radhaillahu-anhu). Now if the "research" of Maududi and his disciples are correct then the "research" of the orientilist is more worthy of being called correct, and if the zionist orientilist course of action is incorrect, then, in accordance,Maududi's conduct is also wrong.

It is said by Maududi that the Noble Companions (Radhaillahu-anhu) were after all human beings, they were not angels, they were not sinless, let alone them committing mistakes and slip-ups, they even committed major sins. What type of religion and faith is that which does not call faults as faults ?.

Firstly, I will mention that to select the faults of the Noble Companions (Radhaillahu-anhu) Maududi felt the need to use the support of Waaqidi and Kalbi, whereas Allaah Ta'ala, Knower of the unseen was fully aware of every in and out of the companions.He was aware of every single state of their hearts and every thought of their minds.He also knew that they are human and not sinless.He also had the knowledge of the past and what is to happen in the future. In spite of knowing all this Allaah Ta'ala awarded them the honour of the verse:

"He (Allaah) is pleased with them and they (the companions) are pleased with Him",

then their faults become the meaning of the couplet,

"This wrong is better than a hundred rights".

After this declaration what right does Maududi have to find faults in these great Sahaba (Radhaillahu-anhuma).Is it not this an open confrontation with the All Mighty Allaah.Where HE, in spite of all their mistakes, announces eternal pleasure and satisfaction for the Sahaba-e-Kiram (Radhaillahu-anhuma). But Maududi is not prepared to make a compromise with these nobles ?

A second request I wish to make is that even supposing the Noble Companions (Radhaillahu-anhu) committed errors,is what purpose do you wish to fulfil after fourteen hundred years other than adding to the ignominy of your deed chart, by compiling a document of offences of thee Noble Companions (Radhaillahu-anhuma).

If these noble personalities were alive today, you could have given them notice of their faults, but for people who passed away some fourteen hundred years ago, to selectively compile their faults and defects from wrong reference and to dump this heap of filth before the nation,- what else can the purpose of it be other than to effect the respect and good opinion which rests in the minds of Muslims, concerning the Sahaba (Radhaillahu-anhu) and impressions of malice and aversion be induced in its place? I wish to ask: is this the demand of intelligence and faith?

The delicate issue which Maududi has touched upon in his book, "Khilafat wa Mulukiyat", is mentioned in our books of belief under the title "Controversy of Sahaba (Radhaillahu-anhu)" and it is such a narrow bridge of Imman which is sharper then a sword and thinner than a hair.Therefore,our pious predecessors have advised us to take always into consideration their respect at this juncture and to put a bridle to the tongue and pen ,to control the tongue and pen.

Not only subsequent generations but also superficially enlightened people of even the times of the Sahaba torn to pieces the garment of gait in this thorny valley. Our pious predecessors were ever engaged in removing thorns spread by these irreligious ones, but Maududi invites them as the defence council and rejects their works adjudging them as positive fabrications and unintelligible paraphrases.And collecting all those thorns in which the dissenters and externals get entangled and spoil their faith and further more dumps them before the new generations.Justly speaking should it be called service to Islaam or should it be named an effort to blow the spirit of Shis'ism. And what have Maududi and his followers hope that after this `great work', their be resurrection will be among the Ahle-Sannat-wal Jamaat and not among the dissenters.

As much as I think,I cannot get to solve this quandary: did Maududi write this book for the guidance of the new generation or to cause them to revolt from the straight path ?

The most troublesome matter is that for the investigation of incidents which occurred fourteen hundred years back, Maududi establishes a religious tribunal of which he becomes a self appointed judge and where the great Companions are brought in this court as convicts. Evidence is lead by Wakidi and Kalbi; Maududi is himself the judge and plaintiff . Moreover, if the Pious Predecessors plead in defence of the Noble Sahaba (Radhaillahu-anhuma), then it is rejected as definite fabrication and unreasonable elucidation. After a one sided proceeding in this manner, Maududi compiles his investigatory report and presents it to the national audience in the name of "Khilaafat wa Moolukiyiat".

Nonetheless,in these investigations were trustworthiness and honesty considered? Setting this aside,to what degree was caution exerted in the cross examination of testimonials and, besides, to what magnitude did the talented judge demonstrate soundness of thought in giving his own mental fancies the colour of facts. I wish to state this with due respect: does Maududi's self made tribunal have the right of hearing the case ? Is he of that rank that he sits down to solve the cases of Hadhrat Muhammad Mustafa's (SallAllaahu alayhi wasallam) students in other words,. the elevated Sahabaha (Radhaillahu-anhuma).

I do not know what is the opinion of Maududi's eulogists regarding this, but wish to state in no uncertain terms that only a court higher than the Companions can hear their case, and that is either Muhammad (SallAllaahu alayhi wasallam) or Allaah who is the Judge of Judges. Besides these too not Maududi, nor even a single follower is authorised to interfere in the matter of this blessed group. If the supreme most person of today is to open the affairs of the Sahaba (Radhaillahu-anhuma), its example is nothing more than this, that a stranger sits and establishes a court in the bazaar and makes the people listen to his impartial judgement regarding some government ministers,Of such occasions it is said:-

"Ayaaz, realise your own worth!"

This fact should be thoroughly understood that Almighty Allaah has granted the Noble Companions the post of patrons, mentors, leadership and favourites of the followers. Stress has been laid in the Qur'an and Ahadith on following in their footsteps and having love for them, and their condemnation and malignant criticism has been classified unlawful and a cause of curse.

Maududi himself acknowledges that according to he,himself,the one who abuses the Noble Companions is not only a transgressor, rather in fact his faith is doubtful.

"Whoever harbours ill feelings for them, he does so because of malice for me".

Tarjumanul Qur'an - August 1961).

Those who have read Maududi's book "Khilafat wa Moolukiyat", will testify, that in it the Nobel Companions have been openly abused and the authors detestation and animosity for the Noble Companions is absolutely evident.For example (1) under the heading 'Declining of the Law'; Maududi writes that another extremely abhorrent innovation had started during the times of Hadhrat Muawiya (Radhaillahu-anhu) when he, himself, and ordered by him, his governors bombarded Hadhrat

Ali (Radhaillahu-anhu) with abusive language in their Friday sermons, to this extent that in the Masjid-e-Nabawi on the pulpit (mimbar) of Nabi (SallAllaahu alayhi wasallam),in the very presence of the Mausoleum (Rodhi-e-Aqdas) of Nabi (SallAllaahu alayhi wasallam) his most beloved was being abused, and Hadhrat Ali's (Radhaillahu-anhu) children and closest relatives used to listen to these abuses with their own ears.

Secondly: To abuse someone after his death is contary not on,religious grounds but, it is also contrary to human ethics; especially pollute the Friday sermon. This order was extremely nauseating from religious and ethical points of view.In the distribution of booties Maududi's claim was that Hadhrat Mawiyah (Radhaillahu-anhu) had violated explicit injunction of the Qur'an and Sunah of Nabi (SallAllaahu alayhi wasallam)... according to the Qur'an and Hadith one fifth (1/5) of the spoils of war should be deposited in the public treasury and the remaining four fifths (4/5 should be distributed amongst the army which took part in the battle. But Hadhrat Mawiyah (Radhaillahu-anhu) gave orders that gold and silver should first be kept aside for him, thereafter should the remaining goods be distributed according to religious law.

Thirdly: Maududi states that the demand for Zayad-ibn-Somiyya's annexation is also considered to be amongst those acts of Hadhrat Muawiya (Radhaillahu-anhu) in which once again violated a command of Sharia.This was obviously an unlawful act.

Fourthly: Maududi says that Hadhrat Muawiya (Radhaillahu-anhu) had placed his governors above jurisdiction and he openly refused to hold proceedings according to the religious law.

Whatever has been written in these passages by Maududi to vilify Sayyidina Muawiya (Radhaillahu-anhu) is totally and entirely contrary to the facts, and the Ulamma have already clarified and presented the truth. All I wish to mention here is: will all those people who accept Maududi's words and regard his adorned fabrication as fact have love for Hadhrat Muawiya (Radhaillahu-anhu) and all other great Companions,or will they bear hatred? Will they be proud of their leadership or will they curse them? Does Maududi in his own words condemn Hadhrat Muawiya (Radhaillahu-anhu) or exult him ? If one submits this to Maududi, then according to his very own narration, *"He is not only a transgressor, but his belief is doubtful"*. Then what, worth this ill-timed audacity be , I do not expect from Maududi that he will ever be regretful, but I consider making this submission necessary that "*Its end is extremely dangerous"*.It is written in books that an erudite Shite researcher of Tus had in the closing pages of his book "Tajreedul Aqaid" spoke against the Sahaba (Radhaillahu-anhu), while on his dead bed,had waste coming out his mouth like Gulam Ahmad Qadanani. Indicating towards,someone assed in Persian, "What is this ?" Someone present, who did not hold this dying one in high esteem, replied, "This is the very same filth you have consumed towards the end of " Tajreed". May Allaah, The Exalted, protect us from being disrespectful to the elders.

If the most blessed group of Islaam, the Noble Companions (May Allaah be pleased with them) are not approved by Maududi's pen what can be the worth of subsequent Pious Predecessors, Noble followers, Jurists and scholars of Hadith, Theologians and Sufis in his (Maududi's) court?